

13:16-20. Christ having a special work which he wanted done, Luke 9:1, 2, selected twelve men from among his disciples and named them apostles. Luke 6:13-16.

5. Moses called out seventy of the elders to assist him in bearing the burden of Israel. Num. 11:16-34. Christ for assistance selected seventy of the disciples to go before him in every city and place whither he would come. Luke 10:1.

6. Both are considered as the law-givers. Moses gave the Ten Commandment law. Christ gave the law of liberty of grace and truth.

7. Moses smote the rock in the wilderness and brought forth water in abundance. Exodus 17:5-7. Christ became a smitten rock upon which flows that living water which will quench the thirst of the thirsty. John 19:34.

8. Moses instituted the passover. Ex. 12:1, 2. Christ instituted the communion which is the anti-type of the passover. If the passover is perpetuated at all it is perpetuated in the cup and loaf, because of the beautiful analogy between the two. Luke 22:19, 20.

9. Both died on elevated ground. Moses on Mt. Nebo. Deut. 32:49, 50, and Christ on Calvary. Luke 23:33.

It is remarkable that a man could look down into the future at a distance of over fourteen centuries and see a personage so nearly like him and then admonishing his people to hearken unto him but they would not. I am glad we can not only hear him but we can follow him and finally forever be with him.

TRUE SERVICE IS SUCCESS

C. H. WETHERBE

There are false standards of success in Christian work. A large number of Christians estimate successful work only by present and visible appearances of results. Many pastors are rated as being successful because by some means they get into their churches a good many converts. It matters but little, apparently, to the most of church members as to whether those who are added to the membership be genuinely converted or not. The simple fact that in the course of two or three years one hundred persons have been received into the church is enough, in the estimation of a majority of Christians, to pronounce the pastor very successful, and such a pastor is quite apt to be greatly desired by other churches, especially if he be young. I do not say that such a pastor is not truly successful; he may be, but the fact that a large number of people have been added to the church during his pastorate does not necessarily signify that he is successful in the true sense of the word. The Bible plainly shows that true service, whether followed by many visible results of it or not,

is success. A theologian says: "Isaiah was not called to success but to service; he was frankly told that he would not succeed by human standards. He could serve, even if he could not succeed, and that is all that some others can do." It is because churches, generally, estimate success by additions to their congregations that so many pastors resort to various devices, to rapid-transit methods, and even to unspiritual, unscriptural schemes for the sake of meeting the expectation of their people, and also for a reputation of being successful. What God demands of each of us is true service for him, and in doing this we succeed.

Sisters' Society C. E.

TREASURER'S REPORT OF THE S. S. C. E. FOR THE MONTH OF OCTOBER

MISSIONS	
S. S. C. E., Dunlaps, Ind.,	\$ 60
" Campbell, Mich.,	1 60
" Roann, Ind.,	1 00
	\$ 3 20
THEOLOGICAL FUND	
S. S. C. E., Dunlaps, Ind.,	\$ 60
" Flora, Ind.,	70
" Roann, Ind.,	1 00
" Lathrop, Cal.,	1 80
" Carleton, Neb.,	2 20
	\$ 6 30
SUPERANNUATED MINISTERS FUND	
S. S. C. E., Roann, Ind.,	\$ 1 00
FUND FOR H. R. HOLSINGER	
J. L. Gillin, Waterloo, Iowa,	\$ 5 50
J. M. Fox, Cambria, Ind.,	1 25
George Hoover, Oakville, Ind.,	2 50
Hannah Lowman, Roann, Ind.,	75
C. E. S., Milford, Ind.,	50
David Augustine,	50
	\$11 00
EXPENDITURES	
To H. R. Holsinger,	\$10 00
ALICE E. AUGUSTINE.	
Box 477, South Bend, Ind.	

Our Young People

GREAT REFORMS THAT NEED OUR HELP

John 2:13-25

Topic Nov. 27. (International Temperance Sunday.)

This is a great topic and can only be touched upon in a short meeting. Man develops infinitely faster than the lower forms of life because he devises means of aiding his own development. If he did not do this fatal errors and grievous wrongs might persist long ages before being overcome. In these last days more study than ever before is given to methods of social improvement. Students are coming to realize what the Bible taught long ago, that society is not an aggregate of individuals but is organic. "No man liveth unto himself" but the life of each affects the whole. Criminals are as natural a result of diseased conditions as are deformed apples and the way to get rid of criminals and crime is, not to hang the offender, but to remedy the conditions which produced him. "A corrupt tree bringeth not forth good fruit," said the Master and therefore his reforms dealt not with the fruit but with the trees, plucking up the evil ones and pruning the good ones. When he saw the man among the tombs he did not bind

him with a stronger cord but cast the devil out of him and then he became a useful citizen.

More than prisons and gallows we need light in the dark places and salt in the corrupt places and the sword at all places to hew down and prune off and purge and prepare the highway of the Lord. It is slow work to bring in the millennium while so large a per cent of the children are conceived in lust and brought into the world filled with the same carnal desires as their ancestors. There is no need of this. A generation of reform along the lines of social purity will do more for the kingdom than a dozen generations of preaching and Sunday-schools.

The church exists not merely to gather a few saints from the wreck of the world but to save the wreck itself. Unless I grossly misinterpret my Bible the new Jerusalem is coming down out of heaven (Rev. 21) and the world is going to be reformed and ultimately belong to God and not the evil one. (Rev. 20) Some one has said that Christians are like a few persons escaped from a sinking vessel, pulling for the shore in a life-boat, singing songs of deliverance and forgetting the poor lost watches behind. This is utterly foreign to the spirit of Christianity. We are not to treat the world as a wilderness of woe from which we should escape with all speed but as a vineyard capable of being pruned and cared for that it will ultimately bear all good fruit.

The various reforms of today cry out for our help. The command comes to each of us "Go work today in my vineyard." May this study inspire in us a greater activity in helping the kingdom by helping along all the lines of social betterment being carried on around us.

The following topics suggested by the scriptures accompanying them may be assigned to different persons for brief discussion and opportunity given each time for general discussion.

The leader should be the pastor or some one capable of presenting the claims of the various reforms of today.

1. The arch-curse of the ages and its cure. Isa. 5:11-13, 22; Luke 3:9.
2. The social evil. Matt. 5:28, 32; 1 Cor. 3:16, 17.
3. Corruption in the church. John 2:13-17.
4. Not competition but co-operation. Isa. 41:7.
5. A reformed conception of wealth. We are not owners but stewards. Luke 19:12-26.
6. Not monopoly but love. Isa. 5:8; 1 Cor. 10:24.
7. Righteousness, public and private. Luke 3:4-15.

QUERIES FOR FURTHER DISCUSSION

1. What part should a Christian take in politics?
2. Do we sin if we take no part in government and reforms? Num. 32:23; Judges 5:23; Jas. 4:17.
3. What reforms right in your community need help?
4. What must we expect to endure if we help reforms?
5. What can we do as a society to help these various reforms?

C. F. YODER.

"GREAT REFORMS THAT NEED OUR HELP"

J. L. GILLIN

At the request of our president, Brother Furry, I write a few thoughts on this important subject. It is important to us as young people, because in our day some of these reforms will be accomplished and all will need our help.

I will mention five reforms now being agitated.

The first is the growing sentiment against the tobacco habit. Science tells us the fatal and enticing principle in tobacco is nicotine, a poison. And we also are being taught in our public schools that the use of the weed